

# THE REHEARSAL.

1. The Church of England Allows of None but *Episcopal Ordinations*.
2. Nor of any other *Baptisms*.
3. Several have come to the *Episcopal Baptism* who had Receiv'd the *Presbyterian*.
4. The Church has lost by not Contending against the *Baptism of Dissenters* more Earnestly.
5. Her Moderation herein Compar'd with that of St. Peter.
6. The Moderation of the *Assembly of Divines*. And of King *Char. I.*
7. The *English Factory* at *Narva* were Prohibited from having any of our *Dissenters* for their *Chaplain*.
8. The *English* and *Dutch Merchants* in *Sweden* cou'd not Obtain Leave to have a *Calvinist* to Preach to them.
9. Why a *Presbyterian* that Marries at *Riga* is oblig'd to give Bond to bring up his *Children* in the Religion of the Country.

WEDNESDAY, February 9. 1708.

(1.) Country-man. **T**Here is one thing in the Review, Vol. 5. Num. 123. I wou'd be glad you wou'd speak to for my Satisfaction. He says p. 491.

"That Baptism by a Presbyterian Minister is as Authentick, as Baptism by the Archbishop of Canterbury, no Reflection upon his Grace. And I prove it (says he) from the Practice of the Church of England, who, as much as they object against Presbyterian Ordination, and Presbyterian Re-Ordination, yet never came up to the Length to Re-Baptize any that came over to them, who had been Baptiz'd by Dissenting Ministers; tho' had they been Baptiz'd by a Porter, it had been No Baptism, and they ought to Re-Baptize.

*Rehearsal.* The Church of England do's Re-Ordain those Presbyterian Ministers that come over to her, and admits none for Priests or Deacons but who have Receiv'd Episcopal Ordination as you may see in the Preface to her Book of Ordination. This shews plainly, That she looks upon Presbyterian Ministers as meer Lay-Men. And you can shew me no other Confirmation of their Baptisms in the Church of England, than of the Baptisms of any other Lay-Men, which you, Mr. Review, your self have condemn'd.

(2.) I confess she is not strict enough in examining into the Baptism of those she Ordains, as I am inform'd is the Rule in both the Roman and Greek Churches, That such are oblig'd to produce Certificates of their Baptism. By which Neglect of ours some

may Receive Ordination, who have not been Rightly Baptiz'd. But you can shew no other Allowance or Approbation of Presbyterian Baptisms in the Church of England. Shew any Canon or Rubrick for it. Some by this Means may be slipt who have had no Baptism at all. Does it therefore follow, that the Church of England Allows of no Baptism?

(3.) But I know several who were Baptiz'd in their Infancy by the Presbyterians, and Knowing it, have since Receiv'd Baptism in the Church of England. And others who Doubted, had Conditional Baptism, that is, If thou art not Baptiz'd already, &c.

There is one particularly who has let the World know his Case in Print, in a very good Book Intituled *Lay-Baptism Invalid*. London Printed for R. Burrough and J. Baker at the Sun and Moon in Cornhill. 1708. Which was the Effect of his Conferences with several of the Clergy, where he heard what was to be said on both Sides; and Determin'd him to be Baptiz'd in the Church, he having been Baptized in his Infancy by a Presbyterian Minister. And he has not been Prosecuted as a Disturber of the Union!

(4.) Country-m. In my Opinion, Master, if the Church had insisted upon this Point from the Beginning, and Boldly Declar'd the Baptisms of the Dissenters to be Null and Void. And said with S. Ignatius (ad Smyr.) That it was not lawful without the Bishop to Baptize nor to Celebrate the Holy Communion. she had not lost so much Ground as she has. People wou'd have been Aware, and they wou'd

would not have gone to (at the best) Doubted Baptisms. Every Good Woman would have said, please God there shall be no Doubt of My Child's Baptism— But if we let them go on in the Opinion, That their Baptisms are Good, not by Approving them, but even by our Silence and Letting it go, how can we Dispute their Right to Preaching, which is far less than the Authority of Administering the Sacraments, that is, of Signing and Sealing the Covenant of God with Men, in His Name, and as His Lawful Attorneys and Ambassadors, Representing His Person? The Greater Includes the Lesser. And this Power carries that of Preaching along with it.

(5.) *Rehears.* It was Moderation in our Church or rather Church-Men thinking to Gain the Dissenters by it. And now it is turn'd as an Argument against the Church. And if one were to Write the History of Moderation, you would find the like Effects of it in all Ages. I would Begin with that of St. Peter Gal. 11. whose Trimming with the Jews carry'd away Barnabas himself and many others into the like Occasional Conformity. And if St. Paul, who was a High-Flier, (and would not give Place no not for an Hour) had not withstood him to the Face, We might have been all at this Day under the Yoke of the Law, which neither we nor our Fathers were able to Bear.

(6.) *Country-m.* The like Moderation Govern'd our Assembly of Divines at Westminster in the late Times, who, as the History of Non-Conformity Printed 1704. tells Us, Pref. p. 2. were all of them, except Eight or Nine Conformable Ministers. But they were an illegal Assembly of Moderate Men, and to Gain the Dissenters, Abolish'd Episcopacy, the Liturgy, and made Root and Branch Work with the Church! But they had a Good Design, and would have brought all About again— But they Waited Time!

*Rehears.* If they had had some Politick Bishops to have gone along with them, their Reformation had been Compleat! But that was Reserv'd for the Blessing of some After Age!

*Country-m.* Such was the Moderation and Politick of King Char. I. to Establish Presbyterianism in Scotland, to secure Episcopacy in England. And So— came of it! And brought him to that sad Catastrophe we have lately Bemoan'd.

(6.) *Rehears.* I durst not speake upon that Subject, lest the Presbyterians should say it was a Breach upon the Union! But I will go a great way off, and tell you Verbatim what I had from an English Merchant who Resided several Years in Sweden, and was then there the first Year of the Reign of the late King James, when the English had a Factory at Narva, with the Liberty of the free Exercise of their Religion, according

to the Church of England. But with this express Condition from the King, given them by General Spirking Governor of Narva, That they should bring over no Presbyterian or other of the Sects in England to be their Minister, who us'd to Raise Disturbances in Kingdoms, but only one of the Loyal and Orthodox Divines of the Church of England. And this they Enjoy'd till the present Swedish War broke the Factory there. The Man they sent for was Mr. Charles Thirlby, who since Officiate to the English Factory in Moscow.

(8.) Much about the same time the English and Dutch Merchants in Sweden Solicited the King for a Dutch Minister to Officiate to them, the English there Understanding the Dutch Language. And notwithstanding the Letters Recommendatory which they had from the States General, and the Elector of Brandenburg to that Effect, could not obtain leave for a Calvinist Minister to come thither, for the Reasons above.

(9.) Another Passage that happen'd while this Merchant was there, was this Mr. John Gilbert a Presbyterian Merchant at Riga the Capital of Livonia, about the Year 1677 or 1678, Court'd a Dutch Woman there, but was oblig'd (according to the Custome there) to have the Leave of the Burgo Master and Raht (that is, Mayor and Aldermen) to Marry. Which they would not Grant (after the Utmost Solicitation) Unless Mr. Gilbert would give a Bond that his Children should be Educated in the Religion of the Country. Which he having done, much against his Inclinations, demanded afterward of the Burgo Master at his House the Reason of this their Severity to him; who told him plainly it was because he was a Presbyterian. And that they would take what Care they could, that none of his Principles should Propagate among them, lest if they should grow Numerous, they should deal with their King as they had done with their own.

*Country-m.* Every body grows Wiser at our Expence but our selves! And we Repeat our Folly to try how much Better or worse it will be! We love Experiments!

#### ADVERTISEMENT:

AN Account of the late Establishment of Presbyterian Government by the Parliament of Scotland Anno 1690. Together with the Methods by which it was settled, and the Consequences of it: As also several publick Acts, Speeches, Pleadings, and other Matters of Importance, relating to the Church in that Kingdom. To which is added a Summary of the Visitation of the Universities there; in a Letter from a Gentleman at Edinburgh to his Friend at London.

A View of the Times their Principles and Practices, in the First, Second and Third Volumes of *Rehearsals*: With Preface and Indexes or single ones to this time.